PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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July - August, 1955

Questions Asked by the Reverend Clergy About

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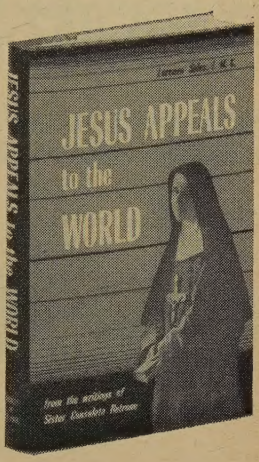

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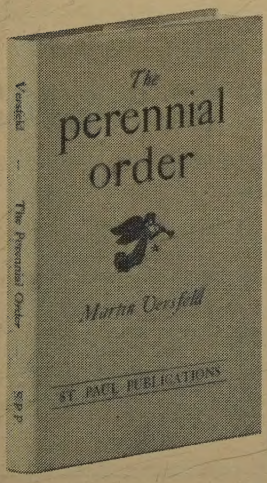

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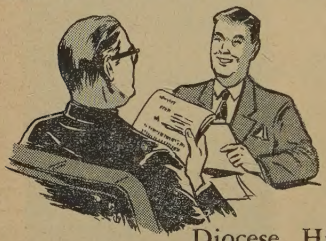

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• PASTORAL LIFE •

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PASTORAL ZEAL

Rev. Francis J. Ripley, C.M.S.

THE first and the greatest commandment is that we love God. It's asking for trouble to begin an article for priests with that well-worn assertion, but one has to begin somewhere, and that happens to be a useful jumping off ground. We jump from it to the second commandment, *like to it*, that we love our neighbor as ourselves. We must do that for God's sake, independent of natural likes and dislikes. We tell our people that Sunday after Sunday, don't we? But do we forget that example shouts louder than words? We priests have special obligations to be holy, and the essence of holiness is charity, love of God and of all men for His sake.

That love must be effective, too. God is going to "render to every man according to his works"—in proportion to the things he has done. They will be the test. Not his protestations of love. It isn't the man who says *Lord, Lord* that is going to get to heaven, but the man who does things, who shows he really means what he says. The beloved disciple must have been familiar with those who substituted words for action. He wrote: "My little children, let us love not in word only but in deed and in truth."

Love in action has one word to express it—zeal. For zeal for the honour and glory of God and the salvation of souls is the natural, logical outcome of supernatural charity. It is also its test. Nobody, and least of all a priest, can be

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Father Francis J. Ripley, C.M.S., joined the Missionary Society, a community of secular priests commissioned to work specially for England's conversion, at the end of 1950. Previously he has been secretary of the Catholic Truth Society; served as Chaplain in the R.A.F., lectured and broadcasted all over the British Isles. He is the author of the best seller "This Is The Faith" and numerous other books and articles. Presently he is managing "The Catholic Gazette" for the Liverpool Archdiocese.

really holy without being an apostle. Read the autobiography or the letters of St. Therese of Lisieux. What an apostolic flame was alight in her soul! Holiness without zeal whether in the world or the cloister is a pretence, a sham. Zeal flows from charity like light and warmth from the sun. Where there's no zeal there's no genuine holiness. Mind you, zeal may be present, but obscured. I am sure it often is. It's like the ink that can't get out of your fountain pen on to the writing paper because of a patch of grease. There's something in the way. So there's a lot of zeal pent up in many a priestly heart and, even more, in many a lay heart. It cannot express itself because of ignorance, lack of opportunity, downright fear, human respect or some other similar obstacle. That's a real tragedy. We ought to think a lot about it during our prayer-time. The best way might be to try to answer this question sincerely: Am I really putting all I've got into my work for souls? And then this: Am I really drawing from my people all they've got and are prepared to give in the way of practical charity, zeal?

FISHERS OF MEN

After all, zeal is the vocational virtue of the priesthood. We remember how Our Lord gave a special title to the first of His priests. He called them *fishers of men*. That meant a lot to them. There wasn't much St. Peter didn't know about fishing. It meant enterprise. (What a lot one could say about enterprise in the matter of zeal! How business men put us to shame. Dear, dear!) It meant toil. (Do we priests really work harder than the hardest working man in our parishes? We should.) It meant loneliness. (A priest's is often a lonely life. Do we offer it up for souls?) It meant courage. (Yes, Lord, I'm only too chicken-hearted when there's somethings to be done for you. Jehovah's Witnesses and the Communists are setting me an example. It should be just the reverse.) It meant perseverance. (Poor me! How easily I get fed up in the quest for souls.)

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It meant technical skill. (I must think out new methods of reaching and saving the souls under my care.) It meant patience. (Yes, trying again and again until the catch it made.)

Msgr. Knox rightly emphasises all this in his brilliant translation. What a difference that little word *out* makes: "The task I have appointed for you is to go out and bear fruit. . . Go out all over the world and preach the Gospel to the whole of creation. . . You must therefore go out making disciples of all nations."

That doughty man, Pope Pius XI, appealed to all of us in his great letter on the priesthood: "The heart of a priest should readily take flame from that heavenly fire that burns in the Heart of Jesus: that fire that seeks only to inflame apostolic hearts and through them cast fire on all the earth. This is the fire of zeal. Like the zeal of Jesus described in Holy Scripture . . .the zeal of the priest for the glory of God and the salvation of souls ought to consume him. It should make him forget himself and all earthly things. It should urge him to dedicate himself utterly to his sublime work and to search out means ever more effective for an apostolate ever wider and ever better." Note those words: to *search out; ever more effective; ever wider; ever better.*

Perhaps conscience pricks as we think over them. Are we just content to carry on like the last pastor? Do we show real initiative in devising more effective methods to sanctify the souls given to our care? Perhaps when we came to the parish we were like the proverbial new broom. But have we since slumped into routine? Are we abreast of the times, taking advantage of changing conditions and circumstances in our apostolate?

We all know that the way to holiness for everyone is through the worthy performance of the duties of our state of life. Zeal, therefore, is not only the fruit, evidence and test of priestly holiness; it is also the means to it. The more constantly and perfectly we practice supernatural zeal the holier we become. Moreover, we have at our disposal the special grace of the Sacrament of Holy Order. It is given to us to help us in performing the duties of our state. The practice of zeal is certainly one such duty. Not to practice it simply means that special sacramental grace is returned to God unwanted and unused.

Writing of zeal falls naturally into two divisions—zeal for those of the faith, and zeal for those outside the Church. Let us concern ourselves firstly with the faithful. God expects us, He has called us specially, not only to help them to save their souls but also to help them to sanctify themselves and to become apostles, each according to his capacity. It should be our aim as priests to develop in each soul the love of God according to its full

capacity. With that will go, as we have said, the practice of apostolic zeal. How different our parishes would be if we all aimed resolutely at that ideal! Every Catholic a saint; every Catholic an apostle. And what influence we Catholics would have on the whole community.

PUTTING ZEAL TO WORK

We must have in our own lives a right proportion between prayer and action. That is so very important. There's a *prayer alone* heresy going the rounds. Perhaps it isn't quite as common as it used to be; but it is still lurking in some places. That excellent book, *The Soul of the Apostolate*, had a little of its spirit. Our life as secular priests is an active life. We mustn't try to excuse ourselves from activity for souls on the grounds that we have to give more time to prayer. Let us be systematic. The requirements of Canon Law are simple: a daily period of mental prayer (Shall we say half-and-hour?); Rosary; visit to the Blessed Sacrament; a definite period (say, fifteen to thirty minutes) of Spiritual Reading; plus Holy Mass and the Office. If we are faithful to these day after day we shall not go far wrong. It is tragic to come across parishes in which the people have not been systematically visited for years because a pastor excused himself on the grounds that he must devote more time to prayer. Lack of balance like that is often the result of pride and downright selfishness.

There's a real need to be on our guard against wasting time on administrative duties. We are all familiar with the demands they make on us nowadays. I write in England where correspondence connected just with the parish schools would sometimes intimidate a trained office staff. Nevertheless, obstacles are meant to be overcome. Every pastor must find ways and means of knowing his people personally. It can be done. As I write I recall two parishes I know well. They are similar in every way. Go into one parish-priest's room at noon. He will moan about being tied to his desk by his morning post—but the daily paper will have been well read and there'll be a suspicious impression in the seat of the cosiest arm-chair. Go into the other pastor's study. He's out seeing his parishioners. The letters have been answered, forms filled in, bills all paid an hour ago. It's the difference between the man with system and the man without it. Work, like prayer, can so easily be made an excuse. It's all the more subtle because there's a half-truth in it. And the Devil loves half-truths.

Then there's the worthy priest who almost makes organization an end in itself. Like the little man who, on paper, had the finest scheme in the world for bringing converts into the Church. His neighbors who put more value on

action than on blueprints had five times as many converts in the first couple of years. I suppose we're all familiar with the inventor of schemes. Fortunately he's more usually found amongst the laity. Heaven help the poor priest who gets into his clutches. The history of the Church has vindicated to the hilt the truth of the parable of the mustard seed. The growth of the Legion of Mary is evidence of it in our own time. It started; it grew. Then it was described—and the final description is the "Handbook." No mere theorizing there.

Harmony in our rectories is very important. If the clergy house is not a home, especially for the younger men, how can you expect priests to work without stint for the salvation of souls? Similarly, if there is an atmosphere of bickering or jealousy or continous, carping criticism. The priests of a parish must be a team working together with the same aim and the same ideals, helping and encouraging one another in every possible way.

PASTORAL VISITING

Now we come to what has certainly been the back-bone of pastoral work in England since Catholic Emancipation. The great Archbishop Whiteside of Liverpool put it in a nutshell: "A visiting priest makes a church-going people." Never was a truer word spoken. The logic of it should be obvious. Before souls can be converted or helped they must be approached. Because each person is different—different in his past history, different in his present circumstances, different in his mental and physical make-up, different in his heredity, different down even to the print of the skin of his fingers—each should be approached personally as far as possible. The holiness of the priest should pour itself into each individual soul according to its capacity. Each must feel that the priest is interested in him, that the priest really wants to help him. The only way in which a priest can really get to know the people of his parish or district is by visiting them in their homes. No other way has yet been discovered. There are ways and means of meeting some of the people; but there is only one way of eventually meeting all, and that is house-to-house visiting.

But what about the teeming city parishes? Priests cannot possibly visit all the members of those. Some of the parishes here in London have anything up to 15,000 Catholic people living in apartments, flats, tenements and even rooms. Houses that were the property of the wealthy in Victorian times will have as many as twenty door-bells confronting the visitor. How can priests cope with conditions like those? Surely extraordinary conditions demands extraordinary means. The priests of the parish will do what they can. Diocesan authorities might then be able to supplement their apostolate by

loaning priests who are engaged on other special work—convent chaplains, teachers, officials, secretaries and so on. Most of them would love a few hours weekly of down-to-earth apostolate. And of course, the laity can supplement, but not replace, the visiting of the clergy.

One hears it said, with not a little truth, that here in England there are three enemies of pastoral visiting—the cigarette, the tea or coffee pot and the sherry bottle. Perhaps we do not distinguish readily enough between our systematic pastoral visitation of the families of our parishes and social visiting. The former should normally be from house to house, no Catholic family being excluded. It should be brief and effective. After a greeting the priest should lose no time in turning the conversation to the purpose of his visits, which is the spiritual well-being of that family. He should speak to them about their duties, discretely finding out whether they are attending regularly. He should speak to every member of the family as far as possible. It is perfectly amazing how effective a five-minute visit of this kind can be, usually ending by the whole family falling to its knees to receive the priest's blessing.

See what happens when we try to combine social and pastoral visiting. We must accept a cigarette and give one in return. Twenty five minutes gone! We must have a cup of tea or coffee, or a glass of sherry. If in one house, why not in another? And why in that home rather than this? Why honor Mrs. Smith by drinking her tea while refusing the hospitality of Mrs. Brown a few homes away? Yes, we really know it only too well. Social visiting results in endless complications, jealousies, bad-feeling, factions and numberless other evils. And how the minutes fly when we watch the television. It's dangerous, too, especially in the dark. The dangers of social visiting are bad enough in themselves. But how much worse when we persuade ourselves that this is really the pastoral visitation of our people.

How easy it is to make excuses for neglecting our pastoral visiting. "We never visit in the morning, father; they're all out at work." As a missioner, one hears it again and again. Yet invariably an attempt at morning visiting results in the door being opened at two houses out of three. "We can never do evening visiting, father; we have too many converts, pre-nuptial instructions; benedictions; sodality and Legion of Mary meetings." A very worthy Bishop has recently told his priests that it is better to dispense with one of the week-night Benedictions rather than neglect the pastoral visiting of the parish. As for converts, much time can be saved by grouping them together in the Enquiry Class. Some individual instruction must be given; but sheer necessity demands that where there are large numbers of converts they must be

brought together so that time will be saved for visiting.

There's not the slightest doubt that visiting is hard. To "hit the asphalt" day after day, to persevere in keeping to the things that matter, to enter every home, no matter how repulsive, to meet with setbacks and even insults—to keep on doing it is hard, very, very hard; but there's nothing that brings such consolations to the heart of a priest and such lasting rewards. Because it's hard, it's easy to shirk. The temptation is always there. And because he knows it is so effective, the Devil directs his first attack at the priest's regular visiting.

There are so many other good works more attractive. Meetings, conferences, club-work, youth-work —oh, there are hosts of things we priests can busy ourselves with. But just where is our first duty? That's what really matters. What does true zeal dictate?

Zeal is love. Every priest must love his people. I'm afraid some of us regard ourselves as being the only intelligent people in our parishes. We visit the nice, bright, devoted families frequently. The others we see rarely if at all. But we have a duty to be a father to them all. That means serving most those who need us most. Love will show itself in kindness, too. Isn't it strange how people do manage to disturb us at the most awkward times? That poor woman who has come half-way across the city for a certificate: she would arrive just when the best television play of the week is moving to its climax. It's so easy to be short, sharp and snappy. But it won't do if we are really about our Father's business.

VARIOUS TYPES OF PEOPLE

We can divide our people roughly into the good, the bad and the indifferent. A word about each. Obviously, we have to make the good better. We have to try to make saints of them. Nothing short of that. Further, we have to see that their virtues are turned to the advantage of the Church. If they are really holy they will want to be apostles. We must give them the opportunity, encouragement, training, direction and mandate. But we musn't forget that these nice, good people may be the ninety-nine sheep whom the Master has left to search for the one that is lost. Nor must we mistake natural gifts for supernatural virtues. There's a very obvious temptation to visit often the nice, clean, pleasant homes of the parish. I wrote *obvious;* but isn't it surprising how easily we find ourselves falling into it? We cause jealousy, too, if we visit some more than others.

What about the bad? It is they who need us most. Are they in our Mass chalice every morning? Do we really pray for them? How much penance do we offer for them? Yes—let us put it down while we think of it—penance is one of the things that seems to be dis-

appearing, with home-to-home visiting, and the aspidestria. They're old-fashioned and rather degrading. But principles don't change. The discipline is just as capable of softening the Heart of God as ever it was. You won't find a Saint in the whole Martyrology who hasn't used penance as an instrument for the saving of souls.

No visit to bad people, sinners, the lapsed, the careless is ever entirely fruitless. And visited they must be, for what other method is there of reclaiming them? Even when a first visit has resulted in an insult for the priest, it often happens that at a second attempt another member of the family is seen or the original receptionist is in better humour. How often, too, they put up a smoke screen. Sometimes it's the old pseudo-scientific stuff. Or it may be that a priest insulted them years ago. Or they had too much religion at school. Or they're as good as those who go. It's important to recognize these devices and dispel the smoke at once.

Isn't it awfully easy to lose our tempers with the ignorant and those who insult us? But it's fatal. St. Francis de Sales was absolutely right: "You'll catch more flies with a spoonful of honey than a barrel full of vinegar." There's only one way to hard hearts. It is the way of sympathy, gentleness, understanding. However difficult it may be, we just have to put ourselves in the position of that hardened sinner. How, then, would I like the priest to approach me? What motives would be likely to move me? Experience suggests that probably the greatest heart-softener of all is the Crucifix. If we bring it out suddenly and confront the sinner with it, and remind him that those who sin gravely nail Christ to the Cross again in mockery, he would be very, very hardened if his conscience was not pricked at least a little. But whatever methods we use, we must persevere. Each soul is priceless, redeemed by God's own Blood. We must never cast one off entirely. The way of return must always be left wide open.

The vast majority of our people, one fears, are neither good nor bad, just lukewarm and indifferent. They have one eye on heaven and one on the world. They do their best to serve God and Mammon. What a vast field they are for priestly zeal. Ignorance is often the cause of their lack of fervour. We have to think out ways and means of dispelling it. We have to use our ingenuity to attract them to the Church. Yet the only sure way of doing anything of lasting value for them is to get to know them well and so win their confidence. There's a great field here for the enthusiastic apostle.

THE LAITY'S APOSTOLATE

The laity are obliged to be apostles according to their capacity. God gives them the grace to fulfil this duty. Why, then, is it that

for the great majority the practice of their religion means little more than attendance at Mass, reception of the Sacraments and trying to keep the Commandments? Participation in an organized apostolate is distinguished chiefly by its absence. Perhaps we priests are to blame. Perhaps we do not go out of our way to offer our people opportunities of apostleship; perhaps we fail to train, direct and encourage them. Some of us seem to have an inherent distrust of the laity. We dislike, even fear, lay apostolic organizations like the Legion of Mary. If they exist in our parishes—perhaps our predecessor started them—we do not bother to direct them according to their own particular spirit and constitution but treat them as all the same, *just another society.*

"Keep your parish on the boil" is the advice of a successful pastor in the north of England. It's true, isn't it, that we have to be always on the look out for potential apostles amongst our people. We should concentrate particularly on the men and boys. If the fathers, the heads of the families, of the parish are zealous and apostolic, there won't be much wrong.

We all know the discouragement that comes from our efforts. We have to expect it. But, when all is said and done, it's the effort that counts, not the results. Our aim should be to develop the parish to the maximum of its capacity for holiness and apostolate. We know where we want to go. We strike out in that direction. We do something. It may be a circular letter to all the men. From that first step another will follow, and another and then another. It's the old story of the thirty-nine steps. Remember the slogan: "Every apparent impossibility is divided into thirty-nine steps each of which is possible."

Each of us has his personal shortcomings. Some of us can't preach; some are incurably shy; some are dogged by ill-health. None is perfect. But our very disabilities are not really obstacles; they are the conditions for success appointed by the Lord. His work is never done under ideal conditions.

Most priests are careful about looking after the sick and the poor. But perhaps we forget what spiritual power-houses the sick can be. Do we remind them at every visit to offer up their aches and pains in union with the parish Masses for souls? Do we make an effort to train them to use their sufferings as instruments for their sanctification?

As for the children—yes, we love them; we instruct them. But do we train them for apostleship? They should grow up with the rooted conviction that taking part in an organized apostolate under the direction of the priest is nothing more than a normal Catholic life. They won't have that conviction if we only talk to them about it. We have to get them doing something, like

the schoolmaster in North Wales who had a junior Praesidium of the Legion in almost every class in his school! Too many? Yes, I agree, but the ideal was right. Children must be trained before they leave school to be apostles. One of the secrets of a successful pastor is to be able to use the Church, or better, the apostolate within the Church, as the link between schoolroom and workshop.

OTHER PAROCHIAL APOSTOLATE METHODS

Home to home visiting must be the basic form of parochial apostolate. But it can and should be supplemented by other methods. There's the apostolate of the church door, for instance. If the priests are there to meet their people entering and leaving the church on Sunday morning, it is always an opportunity for a friendly word. But it doesn't bring the Mass-missers. Then there is the organized sale of Catholic newspapers and periodicals to every home. That's much better than merely selling them at the church door. If experience is any guide, the best means of doing this is through intermediate Praesidia of the Legion of Mary. In one parish well-known to me the lads went round to every home—practising and lapsed included—every week with a Catholic weekly. The girls went round with various monthlies. Every visit to the lapsed was a prick of conscience.

Then there is the parish magazine or newsletter—sent to all, and not just sold to the faithful at the church door. It's those who don't go near church who need it most. Periodical personal letters from pastor to people at special times—Christmas, Easter, First Communions, Forty Hours etc.—usually have their harvest of souls. Some pastors advertise in the local newspapers. They buy space and contribute a short weekly article.

Then there is the retreat movement, capable of doing enormous good. There are Cana days and a host of other useful adjuncts to the main apostolate of the zealous pastor. Yes, "keep the parish on the boil."

We musn't take choir, altar servers, stewards, sacristans and all our willing helpers for granted. "From everyone according to his capacity" is as good a slogan for the zealous pastor as it is for the Communist commissar. Confraternities, well organized, with their different guilds, prefects or wardens, may be old-fashioned; but they can still do much good.

One could mention pre-nuptial enquiries and all those other contacts a priest necessarily has with his people; each one should be regarded as a heaven-sent opportunity to lead souls nearer to God. But each of us must do what he can according to circumstances. Some priests have used the pilgrimage of the statue of Our Lady from home to home in the parish

with great effect; others have capitalized out of the Daily Mass Crusade or the Consecration of Homes to the Sacred Heart. Isn't it amazing that with all these devices to help us, we are still confronted with Mass-missing, the leakage of youth and widespread tepidity?

CONVERT-MAKING

Now just a brief word about non-Catholics. The Church commends them to our care in the Lord. There's no reason why one should recapitulate here all the reasons why we, as priests, should include them in our apostolate also. Suffice to say they are souls for whom Christ died. God wills them to be saved, every one, and to come to the knowledge of the truth. They are Christ's other sheep. We must bring them to hear His voice that they may enter the one flock under the one Good Shepherd.

Convert-making, as distinct from instructing, should be a normal part of parish life. The machinery must always be there. It is simple; it has been tried over and over again, always with success. Let me tell you the story of Father Jones.

He decided to step up the number of converts in his parish. He began a Crusade of Prayer. The whole parish was mobilized—the children, the sick, the confraternities. A special Novena of prayers and sermons was held. A daily Mass Crusade was run and special Holy Hours arranged. After three months Father was ready to take the next step. He gave a series of pulpit instructions on the duty of his people to share their Faith. For six Sundays at all the Masses this went on. The children were specially appealed to. The parish organizations were mobilized. Meetings were arranged. A scheme of home to home visiting was planned, so that every home in the parish, Catholic and non-Catholic would be visited personally by two parishioners together.

With them they had an invitation to the series of talks on the Faith. This was offered to any non-Catholic who was willing to accept it. Advertisements were put in local newspapers. Personal letters were sent to non-Catholics who, for one reason or another, were thought to be particularly interested, for instance, the partners of mixed marriages. The priests themselves carried on a special visitation, with the object of looking for recruits for the Enquiry Class. There were announcements at all the social events in the parish. An advertisement appeared on the screen at the local cinema; another in the buses.

Father Jones gave the talks in the parish room. It was homey and cosey. It didn't look like a classroom. After his talk, which lasted just over thirty minutes, Father mixed with those present and discussed their problems over a friendly cup of coffee.

That first series of eighteen weekly talks brought in about two

dozen converts. The experiment was repeated a few months later, with the same result. If you ever meet Father Jones he will tell you that the talks themselves must be explanatory and positive; simple and sympathetic; kindly and non-controversial. They must aim at trying to bring out the real beauty of our Faith. Above all, it must be crystal clear to your audience that you are one hundred per cent sincere. "You'll never make a success of an Enquiry Class," says Father Jones, "unless you take time and care to prepare your talks really well. Once ready they are good for ever. It's time really well spent." He'll tell you, too, that the most important part of the Enquiry Class is the *get-together* over the cup of coffee. That's when the converts are really made. Far better to do that than have verbal questions from the floor, which raise difficulties in other peoples' minds, and allows them to go away forgetful of the positive teaching of the talk and mindful only of the objections against it.

"I'm all for the group method," says Father Jones again. "If the priest knows his job he can get as much personal contact into it and as much friendship as with private instructions. Moreover, it's pleasanter for all. It generates a contagious sort of enthusiasm. An esprit-de-corps grows up in the class. Your converts already have friends when they enter the Church. You can cope with large numbers. You'll have more time for visiting. And you can, and should, keep up your propaganda for the class all the time. There'll be many incidental benefits, too—a militant spirit amongst your own people is not the least of them."

The Enquiry Class has come to stay. Here in England it has already led many souls into the Church. The Bishop of Salford has ordered it to be established in every parish of his diocese. He will not grant a dispensation for mixed marriage until the non-Catholic has attended a certain number of Enquiry Classes.

Isn't it true that in too many places the Church has become a chaplaincy to the converted? We priests are there for all who come to us; we administer the Sacraments faithfully; we preach; we instruct the children; we collect money. But true zeal demands that we should go out ourselves and search for souls. It demands that we should train as many of our people as possible to help us in our great work. It demands that in each of our parishes the Church should cease to be merely a chaplaincy to the converted and become the militant, crusading, conquering, converting society Christ meant it to be.

The Profession of the Priesthood

Rev. Ernest F. Miller, C.SS.R.

THE priest is a professional man, like a doctor or a lawyer. A profession is an occupation that properly involves a liberal education or its equivalent, and mental rather than manual labor. The work of the priesthood surely measures up to this definition. The priest is in possession of a liberal education. His work is mostly mental.

But the priest is not a professional man in the sense that he rents an office, hangs out a shingle and works for only a certain number of hours each day. Especially he is not a professional man in the sense of confining his services to strictly defined types and classes of people. It is this refusal to be choosy and over-selective in regard to the people for whom he works that makes of the priest the good and holy priest and lifts his ministry from that of a profession to that of divine charity.

The priest, like Our Lord, must love and serve everybody: the rich man, the poor man, the colored man, the Protestant man, the irreligious man, the sinful man. To all of these he must be a light shining on the road that leads to the happiness of heaven. If he is not such a light, he is a pseudo *alter Christus*, an imitation of the real thing. Christ was all things to *all* men. The good priest is all things to *all* men too.

THE WORKING CLASS

However, if there is one class of people for whom the priest should be willing to spend himself particularly, that class is the working class. Working people are not poor, as those unfortunates are poor who are undernourished, poorly clad

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Father Ernest F. Miller, C.Ss.R., is one of the four well known Redemptorist brothers editing the LIGUORIAN. One of them, Father Raymond, is now pastor of St. Alphonsus parish, Davenport, Iowa. One of their Sisters is a novice in the Redemptoristines.

and without shelter because they have no money and cannot seem to develop the ability to make money, at least enough money to live on. But it is true that most working people do not have a great deal of security for the future. Insofar as they lack this security, even though they have everything they need at the moment, they are poor. The working man is the province of the priest. Why?

Our Lord, the first Priest, gave the example to all the priests of the world who would come after Him. When He was casting about for followers whose duty it would be to carry on His work after His departure from this earth, His selection fell on twelve men, most of whom were ordinary laborers, fishermen, in fact, who made their living in the sweat of their brow. He could have picked famous philosophers from the universities or honorable millionaires from the big cities to be His close friends and collaborators in the tremendous task of propagating Christianity throughout the world. But He did not. For the most part His apostles were working men.

Christ did not reject the millionaires and the men of professions because He disliked them and wished to have nothing to do with them. On more than one occasion in His life He proved His affection for them. But He seemed to have a special predilection for poor people, for people who labored with their hands. His own mother worked with her hands in the house at Nazareth; so did St. Joseph; and so did He Himself when He was a boy at home and pitched in to do His share of the work both in the house and in the carpenter shop.

The working man is the province of the priest because working people constitute the backbone of the Church. Everybody has heard the story that St. Patrick's Cathedral in New York was not built by the towering contributions of a few rich men but rather by the small contributions of the maids in the homes of the rich and the secretaries in the offices of business. Very probably the same story could be told in regard to the physical growth of most parishes in the United States.

LOSS OF FAITH

If the Church loses her working people, she goes into decline. The fact that the upper middle class and the wealthy class still profess her doctrines is not enough. Communism, secularism, indifferentism can take over a country in which the working people have lost the faith. Not only does the Church decay but the very country decays.

The proof of this statement can be found in the recent history of some of the countries of Europe. These countries are supposed to be 100% Catholic. They are not nearly that Catholic in practice. Hardly half of the people go to Mass on

Sunday. In areas heavily populated by working people in the big cities the parish church is not filled at a single Mass on Sunday morning. And many of the people who were baptized Catholic and should be practicing Catholics are Communists or indifferentists.

The Church herself admits that it is the working class that is lost in these countries. And until the working class is reclaimed, not much good can be expected to come out of these countries. Why did the working class fall away? To some extent the clergy are to blame.

For generations the clergy were considered by the people to be on the side of position, royalty, wealth. The people could not help but notice this. Gradually they lost confidence in their priests. They felt that if a problem in the social order were presented to the priest, automatically the priest would settle it in favor of the ruling class or the wealthy class. He was not one of the people, suffering and sorrowing with the people. If a priest could not be confided in, why have a priest? So priests were given up by the working people. And when priests were given up, the Catholic religion was given up too.

AMERICAN PRIESTS

The priests in the United States cannot afford to make the same mistake. If they do not profit by the lessons of history, then they have received a very poor education and have acquired very little virtue. Thank God, the working people of the United States do respect their priests. This was definitely proved by the experience that every chaplain had during the war. The enlisted men wanted their priest close at hand. They would go to almost any lengths to secure a priest for their outfit if they did not have one. They were not ashamed of their priest in the presence of Protestants and unbelievers. There is great similarity between the men in uniform and the men in working clothes. As it is in the army between priest and soldier, so it is in civilian life between priest and workman.

But this happy relationship will not last if the priests of America become like some of the priests of an earlier age, alligning themselves with the upper classes and condemning bitterly and without qualification all the movements that have been started for the protection of the working man and his family.

LABOR UNIONS

It is unfortunate that the question of labor unions cannot be mentioned without the immediate generation of heat. There seems to be no middle ground on which to stand. Either you are violently for unions or you are violently against them. Priests are no exceptions to the rule. There are priests who almost suffer a heart attack at the

very mention of the words "labor union." To them, all unions are bad. All unions should be destroyed.

This is not good. Priests have the path cut out for them which they are supposed to follow. The Popes on more than one occasion have said that the union movement is a good movement, that it is to be encouraged, that without it the working man can be exploited nearly to the point of slavery by unscrupulous employers. The teaching of the Church on labor unions can be found in the encyclicals of both Leo XIII and Pius XI.

The Pope knows, as does every man of intelligence, that there are abuses in some of the unions. Communists have crept into a few unions. There has been injustice on the part of a number of union officials. In fact, there have been all kinds of abuses bound up in the growth of unionism in America.

But these abuses do not prove that the very union idea is bad. There have been abuses amongst those who managed business. For years and years many of the owners of businesses paid such starvation wages that a man and his family barely survived. Every, or nearly every priest knows this, for nearly every priest comes from a working family. He remembers the day when his father worked from dawn to dusk, how there was no money for vacation trips or for higher education. If one of the family got sick, the house had to be mortgaged to pay the doctor and the hospital bill. Yet, dad was working ten, twelve hours a day at back-breaking tasks. Surely that was an abuse.

But because it was an abuse, would it be right to say that all management should be done away with? That is what the priest says who comes out so strongly and so bitterly against unions, who refuses to support the union movement, who will hire non-union labor every chance he has, even in the erection of parish buildings that are to serve the needs of the working people of the parish. If unions are not necessary, neither then are Catholic schools necessary. Both are for the protection and the help of the working people and their children.

Good and decent working people want the abuses of unionism destroyed. They do not go along with graft, corruption, incompetence, anti-Americanism in their unions. They want the bad unions cleaned up. And they want their priests to help them in this laudable and praise-worthy crusade. The priests are educated. They can lead the way.

But when the people hear the priests blast away at all unions, at the very idea of unionism, they lose confidence in their priests. No longer will they come to them with their problems. No longer will they consider the priests the champions of the working people. Some of them will be led to believe that maybe it is true after all that the

Communists are the only ones in all the world who are interested in labor and the welfare of the laboring man. Most of them, however, will just drift away from the Faith of their fathers. The Church shall have once more lost the working classes. And history shall have repeated itself.

ALL THINGS TO ALL MEN

The American priest shows his interest in the working classes by knowing the problems of the working classes; by doing everything in his power to help solve these problems even though it means the loss of a few wealthy friends and the canceling of a few relatively large donations for the putting up of a new wing on the school. No school or church or rectory or convent should be put up at the expense of the working class, that is, put up through a catering to the wealthy as against the interests of the working people of the parish. The mixture for the mortar will be the blood of the people. Such mortar will not last.

Furthermore, if the priest wants to be on the side of the working man, he will not live in such a way as to give the impression that he is the wealthiest man in the parish. While his house should not be a hovel, neither should it be a great mansion, such as you might find out in the suburbs as the possession of some powerful business tycoon. While his car should be a good car, it need not be the most expensive car that money can buy. And so with everything that he has for his personal use. The priest is a man of the people. He is from the people. He should be like the people. He should be for the people. God help the Church in America when he forgets this and finds himself not only living like the rich and the powerful, but even thinking and talking like the rich and the powerful. There won't be a Church in America very long after that.

SPIRITUAL READING

"We ought to make pious books our faithful friends. They tell us of our duties and they give rules of legitimate discipline; they arouse the heavenly voices that are silent in our souls; they chastise the idleness of our designs; they disturb our deceitful tranquillity; they throw into a clear light our less worthy affections that are sometimes disguised; they show the dangers that lie before the imprudent."

From HAERENT ANIMO *of St. Pius X*

MISSIONS: THEOLOGICAL FOUNDATIONS

The encyclical **Evangelii Praecones** of Pope Pius XII called the attention of the Church to missionary problems, with emphasis on adapting the missions to present-day circumstances. In this connection, the author points out, it will help to give more attention to the theological foundations of the missions than has previously been done in courses of study on the Church.

The foundation of the missions is substantially the same as that of the Church and rests on the command of Christ establishing both, "All power is given to me in heaven and on earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18-19). From this command the essentially missionary character of the whole Church—not merely the actual workers in mission fields nor the hierarchy of the Church, but all the faithful—is evident.

Moreover, this broad outlook was already being prepared for in the Old Testament, where the various prophets announced the Messias, whose mission was to extend "even to the very limits of the earth." After the Ascension, the primitive Church was fully aware of its obligation to fulfill Christ's command. Later, the Fathers showed that the spread of the Church everywhere was part of the very nature of the Church's vocation; and if it was by nature universal, it should as far as possible become universal in fact as well.

The author continues by warning that theologians must avoid two extremes in applying the principles of revelation to the study of missionary activity in the Church. The first extreme, that missions are absolutely necessary to save infidels, is too rigoristic and neglects the means Providence can use to save them apart from missions. The second, that missions are necessary only that pagans may more easily be saved, is too lax and unduly minimizes the treasures following upon preaching and practicing the true faith. It would be better to say that the missions present converts the possibility of fuller participation in the divine life—not a mere supplement to, but an essential element of, salvation. It is therefore obvious, according to the author, that all Christians ought to participate, at least in some way, in missionary work, and so fulfill their obligation of charity, as St. Paul felt he should, "For if I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel" (1 Cor. 9:16).

It should be noted also that the work of the missions, the conversion of souls, has a collective as well as an individual end. This collective end is the foundation of the Church everywhere on this earth and the establishment of a heavenly Jerusalem where the Church will reach the consummation of its glory.

(*R. Snoeks, "De fundamento theologico missionum,"* Collectanea Mechliniensia, Jan., 1954)

Married Apostles

Rev. Walter Debold

ONE of the young mothers in our Cana Family Action group has three children and a husband who would probably describe himself as an "ordinary guy." Recently, in a written critique of our apostolate of the married, she described him more completely: "Since we have been a part of Family Action my husband has sharpened up a great deal in his religious fervor. And he shows a spiritual point of view in his conversation. The result is that friends and men that he works with come to him with questions for which they sincerely want answers. They ask his advice in order to help make a judgment in some matter that has a religious connection. He certainly cannot realize how much people have come to look up to him."

To a parish priest this sort of statement is doubly consoling. It is gratifying to see that our Catholic men are acting as apostles in their environment. But it is also consoling to see the admiration that this wife has for her husband. It is a Christian man that she loves and she knows it.

Here we might add that we know her to be apostolic, too. She does not indulge in reflection upon her own accomplishments although in diverse ways she has been responsible for the turn of many souls to God. She has not had to travel to distant lands to find her "mission field." She has been a collaborator with the Holy Spirit right here at home while she is caring for her three very little ones. By her contacts in her environment she has made work for her parish priests. She reaches women and her husband reaches men in a manner that we priests could not. As apostles they are "starting pitchers" who flag us in from the bench when the chips are down.

It has been said often before that

Father Walter Debold of the Cana Committee of the Archdiocese of Newark, is one of the co-authors of "A Handbook of Catholic family Action," published by the Society of St. Paul.

in our complex society we stand in imperative need of lay apostles. But now, as soon as we use that expression you may form a mental picture of a street-corner preacher. True enough, some may have the "gift of tongues." But we discern the need for a broader mission. It will be one that is, perhaps, less obvious and more continuous. Indeed, if the mark of apostolicity is found in the Church it is not simply because we have bishops and foreign missionaries but also because some of that spirit of their zeal is evident in everyone signed with the oil of Confirmation.

MATERIALISTIC FORCES

When Connie Mack recently celebrated his ninety-second birthday he observed that "people are living too fast today." We can forgive him the lack of originality in that statement. Perhaps we priests are monotonous to the point of boredom when we complain that the forces that are driving people headlong are forces that are not conducive to Christian living. Surely, family life as it was formerly understood has been seriously affected. But this magazine would bring no great distinction upon itself by allowing these pages to be used for a long lament on the truism that marriage, the family, has suffered most in this changing world. Suffice it to say that our position is this: although the family is a "little church" and marriage is the social institution which is decisive it is the institution which is suffering particularly in this distracted world.

And we priests cannot with clear conscience remain passive before the materialistic pressures that are maiming even the Mystical Body. We cannot feel satisfied that we have "lit one candle" in the darkness by a sermon, however rhetorical, against divorce and birth-control. Pre-Cana Conferences, premarriage courses, however useful and necessary, do not pretend to be the whole answer. Some means must be found to fortify our Catholic married men and women. They need strengthening not merely for resistance but to carry the attack. Was it Pope Pius XI who said that this is not an age in which we can be mediocre? Maybe we could translate that by saying that the best defense is a good offense. Christ did not come, He said, to bring peace but a sword.

Obviously, we are convinced that married couples need more than advice. The bride and groom of today can find it much easier than their parents did to sin against marriage by either divorce or birth-control. If there should be a family spat the girl can "walk out" more readily than her mother could for the simple reason that she earned a man's wage before she got married and she knows that she can do it again. And society will not ostracize her as it surely would have done to her mother. And daughter finds that "what the

neighbors will say" when another baby comes is still one of the big motives for going the way of the birth controllers. Even in the "green wood" we find much of the philosophy of the worldly. But if our Catholic spouses are to be strong in the face of the numerically greater materialists they must find that strength at the Communion rail—from Christ Who is before them AND from the fellow Christian beside them.

ONE CASE HISTORY

Joe and Jane were experiencing one of those tense times that are the occupational hazard of the married. In questioning his loyalty she had good reason. He admitted his faults but claimed that they had both gotten into a rut. Their willingness to talk it over frankly with a priest indicated some good will but one or two talks could hardly bring about a revolution. Virtue needed to be rebuilt painstakingly.

After the threat of shipwreck was staved off, a Cana Conference helped to create fresh attitudes. But more was needed. The progress of the infection was checked but if the patients were to recover from this paralysis of the spirit some systematic therapy had to be applied. They had to re-learn to walk in step with each other. It would require an effort more conscious and deliberate than their first company keeping did.

So, we introduced Joe and Jane to Cana Family Action. Now they had a monthly meeting in the home of one of the six couples in their group. The discussion was not unprepared but it preserved spontaneity. It began from a scriptural basis. It involved an exchange of reflections on the basic Christian philosophy of marriage but it never got far from the realities of daily life. Sometimes those realities were amusing. But sometimes the meeting happened to occur on an evening when Jane wasn't psychologically "up" for it. Other times it was Joe who had had a disappointing day—he had come to supper in a grouchy, untalkative mood. But there was a certain obligation to the rest of the group so off they went to the meeting, together.

"Wherever two or three are gathered together in my name there am I among them," Jesus said. And the atmosphere at these gatherings was naturally as well as supernaturally good. Joe and Jane got something to think about and in spite of themselves, they were drawn into giving of themselves. There was a warmth that these people derived from each other. The meeting wasn't too formal at any point but over coffee and cake it became more informal. Since all of these twelve individuals present were drawn closer to Christ the result was that each pair were driven closer to each other. Jane and Joe went home happier than when they came. Going home they were more together than when they came.

This month Joe and Jane may have actually received more than they have given. Next month it may be some other couple that is lifted out of some depression. These wonderful people scarcely realize how valuable they are to each other. Perhaps they never considered that the Mystical Body was meant to provide practical benefits. . .

THE APOSTOLATE OF CHARITY

From these things we might judge that the married need solidarity for their own defense. But they need solidarity also for spiritual growth. The liturgy, admittedly, is intended to supply that but to achieve that end the liturgy requires participation that is both active and understanding. Any such movement as Cana Family Action should aim to foster that sort of participation. But, it is conceivable that even when that goal is more perfectly realized there will still be room for such "extra-curricular" collaboration of married couples as married couples.

From the Family Action discussions they will derive a deeper realization of the goodness and beauty of their vocation as well as of its responsibilities. By this technique they can discover the relationship between their religious teachings and their everyday lives. They can make specific applications of their theology to the problems of their worldly existence in a way that Father's Sunday sermons do not succeed in doing. However, these discussions are pointed toward formation even more than information.

Everyone knows that charity is the essential mark of the Christian. There is agreement in the pews when Father urges from the pulpit that their charity must be practical, visible, in their ordinary contacts with their neighbors. (Maybe they would be more deeply committed to action if they had to make audible response at the end of the preacher's reading of Saint Paul's famous passage in 1 Corinthians!) Anyway, very few of these docile but passive listeners to our sermons know that Henry and Henrietta, that crippled couple in the apartment around the corner are moving this week. They are only moving across the hall. But even those in the same building are timid about offering help in getting the rooms painted or in moving the furniture. In fact, only Father knows how financially straitened this couple is.

At a Cana Family Action meeting that case came up. The six couples present recognized that it was THEIR problem as Christian neighbors. The apartment was painted and the family was moved with joy all around. There was joy in Father's heart, too, because he can see here a result of his preaching that is much more than sounding brass and tinkling cymbal. When we of the Christian community come for judgment before

the Lord who said, "I was hungry and you gave me to eat. . . I was homeless and you took me in. . ." We cannot come emptyhanded. We cannot hope for mercy when we merely cry, "Lord, Lord"; it won't suffice to recall the pleasant conversations we had, the group discussions, about charity. Our eternal destiny will depend upon our earthly *doing*. "Action is the epiphany of being," said Jacques Maritain, nicely translating, "actio sequitur esse."

If the Christian family has any area of the apostolate that is proper to it then it must be the apostolate of charity. After all the efforts made to build and staff parochial schools surely the corporal and spiritual works of mercy are going to mean more to us than a half-forgotten page in the dog-eared catechism that we used in the sixth grade! It is not just individuals but families, parishes, that must remember how Our Lord condemned the tree that did not bring forth fruit. If God intended the home to be a school of love then the spouses are, perhaps, graduate students as well as professors; they must be practitioners of the art they are teaching their children.

PRIESTS ARE NEEDED

This picture of Cana Family Action has been painted with quick, broad strokes. But we must paint into it one more person. And that person, Father, is you. You, the man of God, are essential. The people need you in the midst of them. Not as a "social lion," there is no time for that. But you bring Christ to them. That is what they need and what they want.

Priests are most interesting men. Interesting because of their depth, their spiritual perspective and the sparkle of their good Christian humor. Our Catholic clergy is made up—thank God—of real men. You are not only taken from among men but from among working men. If we are identified with the masses by our past experience and our present compassion it may never become necessary for us, here, to go to the extremes of the priest-workmen in Europe. But we owe our people a proof that our celibacy has not produced selfishness and that our detachment from worldly interests has not resulted in a disinterest in their worldly needs.

Priests are interesting to lay people for the very reason that they are set apart. But we were never meant to be isolated. Our Holy Father has given us good example: obviously his delight is "to be with the children of men." In his thousands of audiences he has surely seen and talked with more people than any of his predecessors. He has exploited, in the very best sense, the respect that the world has for the Holy See. We may never know how valuable this personal and informal contact has been in complementing his formal teach-

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ing. This Pope is not just respected, he is not just revered, he is loved. We might imitate *him* rather than the man mentioned in the Gospel who took his talents and wrapped them in a napkin and buried them. We have received a sacrament too tremendous to conceal.

Maybe you fear that this intimate contact with your flock will be more of a test of your virtue than a demonstration of it. But comfort yourself with the realization that fortitude is as much a virtue as prudence. We have been notoriously long on prudence. And the people hope to see your humility in a personal appearance. Oh, of course, sometimes they will nourish your pride by telling you over their kitchen table how much they enjoyed your last Sunday's sermon but, very often, you will discover that they completely missed the point. Or was it that you missed the target? Are you willing to face it? And they will learn charity, too, by seeing it personified. Our Lord, apparently, did not always use a high mountain for a pulpit but He sat in living rooms and dining rooms where His parishioners could get close enough to see the furrows of sympathy on His brow.

Your people need you for your purity. You are needed, in person, by the men whose daily work brings them, too often, into the midst of filth and by women whose neighborhood rings with the sing-song of sanger talk. How refreshing you could be. And they need your kindness—in person—for how else can you be kind? To see the kindness of you in their apartments is to see Christ there. And they so want Him in their homes.

There is a certain childlike quality in the appeal of Philip: "Lord show us the Father and it is enough for us." And with patience Jesus replied to him, "Have I been so long a time with you, and you have not known Me? Philip, he who sees Me sees also the Father."

Philip is in my flock. Can he see that I am *with him*?

Emergency Dispensations

Rev. William F. Allen, J.C.D.

THERE is a strong possibility that the average priest at some time or other will be called upon to use his emergency powers of dispensing in matrimonial impediments. With so many Catholics living in *bad marriages* and on the fringe of their spiritual life, the need of a dispensation for someone on his death-bed, or just before a serious operation, is no longer a theoretical problem. With time at a premium and spiritual salvation in play, the priest will need to be very much aware of his faculties in these contingencies.

The priest may draw these faculties from the fact that he is a pastor, or a confessor, or the priest especially delegated by law to assist at a marriage in lieu of the Ordinary of the place, or the proper pastor thereof, when these cannot be had because of lack of time, such as would be the case in the danger of death or because of circumstances which preclude their presence for a probable period of thirty days. (cf. Canon 1098 n. 2). To enjoy these faculties the priest, therefore, must belong to one of the three categories above.

This article explains the faculties granted by the Code in emergency cases involving matrimonial impediments to priests functioning as parish priests, as assistant priests according to Canon 1098, and finally as confessors. Many small details are explained and it is deemed useful that the average priest in parish work review these faculties since they may be used frequently in modern pastoral circumstances.

A. THE PASTOR

The parish priest has special faculties from the Code for use in two emergencies: the danger of death and when *omnia parata sunt* for the marriage. (cf. Canons 1044 and 1045).

1. In the danger of death

The couple or even one of the couple does not have to be at the moment of death. Danger of death applies when there is a probable danger of death present, i.e., when a priest has a serious reason to believe that death may ensue shortly to either party of the marriage,

from sickness or from any cause whatsoever. This is the first step in the procuring of the special faculties. Authors give us examples of a probable danger of death, the case of one about to undergo a serious operation, or in times of war, the departure of the young man for the front line of battle, etc.

a. The Bishop cannot be contacted

Placed in the contingency of having to perform a marriage in the danger of death, the pastor finds that he cannot contact the Bishop. Why not? Because time does not suffice, the sick person may die or lapse into an unconscious state, or the operation must be performed without delay, or the time for departure of the parties is at hand, or because the seal of the confession is involved, or simply because the natural secret forbids sharing the state of affairs. The pastor is held to contact the Bishop only in person or by letter. The use of the telephone, the telegraph, the train, or the automobile is not sanctioned, as means of communication or transportation. Furthermore, reputable Canonists hold that the pastor is not bound to contact the delegate of the Bishop even though it would be possible under the circumstances. (cf. Vromant, *De Matrimonio,* 1952, p. 115).

b. A legitimate reason

To dispense from the ecclesiastical law, even in the danger of death, there must be a legitimate reason and the Code gives two, either one of which would suffice: to ease the consciences of the couple, or to legitimatize their offspring.

For the tranquillity of conscience reason, an obstacle having to do with marriage is not required. True, perhaps the removal of an occasion of sin would be present, the means of protecting the reputation of both parties would be marriage, or the fulfillment of one's promise to another would be marriage. But the Congregation of the Sacraments declared that reasons of another nature would suffice; as examples, authors cite the necessity of making reparation for material harm inflicted on the other party, or the removal of hatred or emnity which upsets the conscience of the parties.

The offspring could be already born, or soon to be born. They will be legitimitized only if they were not *proles adulterina aut sacrilega,* according to a more common opinion.

c. No scandal

The priest should guard against undue publicity to the marriage and take precautions too that afterwards the marriage will not be a source of disedification and astonishment to the faithful. In case of notoriety, the parties should move elsewhere, or by their very religious and pious lives, offset the ill effects of the case.

d. Guarantees have been obtained

If a dispensation is granted in Mixed Religion or Disparity of Worship, the priest must first obtain the guarantees prescribed for these dispensations by Law and this for the validity, and then acquire moral certitude of their sincerity and of their future fulfillment. Such information will be based upon external motives and indications evinced by the parties to the marriage. If possible, the guarantees should be in writing. However, in the danger of death, this condition is quite difficult to attain, but fortunately there is no question of validity attached to this requirement.

e. Extent of the faculties

When the pastor has verified all the above requisites, he has then the faculties from the Code, Canon 1044, to dispense from ALL impediments of ecclesiastical law, (not from those sanctioned by the Natural Law). However, there are TWO exceptions: he cannot dispense from the Priesthood, nor from affinity in the direct line coming from a consummated marriage. His faculties embrace the power to dispense from the FORM of marriage but are limited by Canon 1076 in regard to doubtful consanguinity in the direct or in the first degree collateral.

f. Modus operandi

The Pastor must be mindful that this is ordinary power attached to his office as pastor and, therefore, may be delegated to others even by universal delegation, i.e., for ALL the cases in his parish. It may be used either in the internal or external forum. It may be used in behalf of his parishioners anywhere. The pastor may use it from whatever place he may so desire, i.e., not necessarily within the limits of his parish. Lastly, the pastor may use it in behalf of travellers since these are subject to his power if they actually are within the boundaries of his parish at the time the dispensation is sought.

Whatever is written above applies both to a marriage about to be contracted, or to the revalidation of an invalid marriage.

2. In casu perplexo

a. When everything is in readiness

This case is usually denoted by the words of the canon, *quando omnia parata sunt*—when everything is in readiness for the marriage. Authors tell us that such would be verified if the marriage is scheduled to be performed shortly, or if one bann had already been published, or if the license had been applied for, or if the invitations were already in the mail. In these circumstances, the impediment, for which no dispensation had been applied for, is discovered. It may have been known beforehand to others, but the pastor ignored its existence

until *omnia parata sunt.* Even if the parties in bad faith failed to mention its existence, the pastor may still use the faculty granted by law. If by chance, the impediment was overlooked or forgotten by the pastor until the very last moment, the *faculty* still holds.

b. Probable danger of serious harm

Another condition for the valid use of the above powers is that the marriage cannot be delayed without probable danger of serious harm, spiritual or temporal, coming to the parties themselves or to others.

c. The Bishop cannot be contacted

This applies if no delay is possible, and the Ordinary cannot be contacted for the dispensation via the ordinary means of communication, i.e., by letter or in person. All that was written above apropos of the means of contacting the Ordinary applies here to the casus perplexus. Also in this type of circumstances, the priest may not be able to contact the Ordinary because of the *natural secret:* the parties may have a very reasonable desire that the impediment be kept occult and withhold permission of divulging it to anyone.

d. Guarantees have been obtained

It is to be remembered that the guarantees for the validity of the dispensation in Mixed Religion or for Disparity of Worship are required. And the same restrictions as to impediments in the case of the danger of death apply here. Also that the same faculties may be used either for a marriage about to be contracted, or for the revalidation of an invalid marriage.

e. Extent of the faculties

If all these conditions are rightly fulfilled then the Code grants special faculties to the Pastor for the dispensing from the same impediments as in the danger of death, BUT ONLY IN OCCULT CASES. The meaning of occult cases is that the impediment, as such, is not known at all or only by a few people and there is no probable danger of it being divulged and widely known. (cf. Commission for the Interpretation of the Code, Dec. 28, 1927, Vromant p. 116).

Even though there is some dispute as to whether the form of marriage is included within his faculties, the more probable opinion admits its eligibility.

f. Modus operandi

Since these faculties are ordinary power, they too may be delegated to another even *ad universitatem causarum.*

B. THE PASTOR AS CONFESSOR

1. In the danger of death

The parish priest may play the same role as the confessor, and in

that capacity would enjoy, in cases involving the danger of death, the same faculties that have been explained above as to the form of marriage, and the impediments, but only *IN FORO INTERNO* and in *ACTU sacramentali confessione.*

2. In casu perplexo

In the contingency of *casus perplexus,* when the marriage cannot be delayed until the proper authority is reached, without serious probable harm to the parties, the confessor has the same rights as the pastor in such cases, always in the *foro interno* and in sacramental confession, and only for *occult* cases.

C. FACULTIES GRANTED TO THE PRIEST DELEGATED BY LAW

In books on Canon Law, we often read that special faculties are accorded to the *assisting priest* at a marriage. We must note carefully that this priest is not simply fulfilling the role of an ordinary assistant in a parish. He is of special designation according to Can. 1098 n. 2.

1. In the danger of death

When the parties to a marriage cannot avail themselves of the presence of the Ordinary of the place, or the proper pastor for marriage because of some serious inconvenience, Canon 1098 permits them to marry before witnesses only, if it is a question of danger of death.

2. A second circumstance

Outside that necessity, they may marry before witnesses only, if it is prudently foreseen that the Pastor or Ordinary of the place will not be able to be present for the marriage for the period of one month. However, if there is some other priest available, then he should assist at the marriage along with the witnesses, but this is only prescribed for liceity and not for the validity of the marriage.

3. Extent of the faculties

This priest designated by Canon 1098 has faculties delegated to him by law, and they embrace the same powers as those of the Pastor both in the case of danger of death and in the case of *omnia parata sunt.*

D. THE PARISH ASSISTANT

From the Code, the parish assistant has no faculties for dispensations in emergency cases unless he plays the role of confessor—then he will have faculties in danger of death cases, as well as when *omnia parata sunt.* These will be explained below.

The parish assistant could have *by delegation* from his pastor, all faculties for the cases of danger of death and for the casus perplexus. However, this requires special delegation *ad dispensandum,* and not

only *ad universitatem causarum* for marriages. With that delegation the parish assistant could dispense, not only as a confessor but also *in foro externo.*

E. THE PRIEST CONFESSOR

1. In the danger of death

In cases involving danger of death, the confessor is empowered, if the Ordinary of the place cannot be reached, or if serious reasons prevent the submission of the difficulty to him, to dispense from the form of marriage, and from all impediments, public or occult, as has been explained above in the case of the Pastor.

2. In casu perplexo

In casu perplexo, the confessor has the same powers as the pastor (see above), but only for *occult* cases (not widely known).

3. Conditions

The conditions are the same as written above, i.e., the impossibility of contacting the Ordinary of the place because of lack of time, or probable serious harm coming to the parties from a delay of the marriage, or harm befalling others—the harm may be spiritual or temporal.

4. Notation of the dispensation

If the confessor gives a dispensation *in foro interno sacramentali,* then no notation is permitted. If the parties are forced to prove their marriage *in foro externo,* then they must apply for another dispensation.

If the confessor is aware that the impediment is not known at present, but could become widely known and proved legally, then, he will try to send the parties to the Pastor who will dispense from the impediment *in foro externo.* If they refuse, and it is in the contingency of danger of death, then the confessor could act as the priest assisting at the marriage in virtue of Canon 1098 and dispense *in foro externo.* Otherwise, he must exact the promise that at a later date, the parties will seek a dispensation *in foro externo* from the proper authority. When dispensed from *in foro externo,* the dispensation is made note of in the matrimonial register. If dispensed from *in foro interno extra sacramentali,* then the dispensation is noted and kept in the secret archives.

WORDS OF ST. PIUS X TO THE CLERGY

In his exhortation to the clergy St. Pius X declared: "Each one must do his best to reform himself, because a society is a mirror which reflects the spirit of the individual, of the family, of the city; and if each of us does his best to let Christ reign in his heart, then the whole society will be conquered for Christ."

quid in casu?

By Rev. William F. Allen, J.C.D.

The Holy Sacrifice of the Mass will be offered for the repose of the soul of —— with the sympathy of ——. This is the form of the so-called Mass Cards in our local mortuary and is used by friends, Catholic and non-Catholic alike, in lieu of floral offerings. The offering enclosed may be more or less the customary stipend for Mass. The members of the family wish to have the Masses offered in their parish church where it is usual to have a daily High Mass. The cards are then so grouped as to produce the usual High Mass stipend. Is this procedure lawful?

This is a thorny question. It is difficult to give a peremptory answer as local circumstances have much to do with the final verdict. Let us ponder a few principles involved.

1 — There are parishes in which a daily High Mass is THE Mass and the accepted Mass for the deceased. Some parishes are booked in advance for three years (with the consent of the donors since they insist that the Masses be said in that church). The High Masses are much sought for. The parishioners have been accustomed to this form of remembrance for their dead and much prefer the High Mass to the Low Mass. In other parishes, the High Mass is celebrated only occasionally and the people do not look for it. Such a Mass is an extraordinary form of religious remembrance for these parishioners.

2 — If the donors of the above-mentioned Mass Cards come, and it seems that they do, from a parish where a High Mass is the accepted form of religious remembrance of the dead, then, a presumption can be easily formed that such is their wish. The terms of the contract of the Mass stipend are formulated by the will of the donors of the stipend: this can be a presumptive will. This is all the more easily permitted in the above case since the donors really do not make any set petition themselves. They donate money for something religious in lieu of giving a floral piece. It could be taken as a donation to the family with the notation that the donor would like the money used for some religious remembrance at the discretion of the family. If, therefore, the family agrees to the High Masses, it would seem that no law of the Church is violated. The family, speaking for the donors, makes more precise and specific the terms of the contract. The advice and counsel of the Ordinary should be sought on this problem.

There is an interesting study of a similar problem (with slight variations) in a Sacred Congregation of the Council resolution of July 9, 1921. (cf. *Canon Law Digest*, 1, p. 399). To remove all doubt from this mode of procedure, it would be simple to make an announcement publicly from time to time, that such stipends are grouped together for High Masses unless the donors, or the family, state their preference for Low Masses. Then there would be something tangible on which to base the will of the donor and the maker of the contract of the Mass stipend obligation.

Is it lawful to share the large Host with communicants?

Moralists tell us that it is licit to break a piece off the large Host after the consecration to give Viaticum, or even Communion to an unexpected communicant. (cf. Noldin, III, p. 132). To do this without a reasonable cause would be a venial sin.

Is there a possibility of impotency if the semen of the husband is proven sterile?

No, sterility is not impotency. Impotency in the male quoad semen stresses "verum" semen as the basis. The Rota (XLIX)—1944, held that verum semen is of the essence of the marriage act apt for generation and verum semen is "unicus liquor qui compositus est ad generationem et *in testiculis* elaboratus." It excluded any substitution of "humor prostaticus." It might be well to verify this aspect of the husband's semen. Fertile semen was never a basis for the impediment. As to the origin of the liquor of the male useful procedures are given in an interesting decision published in *Ephermerides Juris Canonici*, No. 1, 1954.

May a number of converts be baptized conditionally at one and the same time or is this forbidden by the law which states that they must be baptized privately?

The *Ritual* speaks of many adults being baptized at the one and same time. (cf. c. IV, tit. II, n. 4). The inquirer misinterprets *privatim*. This means that an adult to be baptized conditionally may be given private baptism, i.e., baptism without the solemn ceremonies and with only the pouring of the water and the saying of the words plus what follows this act.

In what sense may we teach the faithful that they too have a participation in the priesthood?

We must be prudent about teaching lay participation in the priesthood. It is true that St. Peter did exclaim: "You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people." (1 Peter 2:9) The Faithful too may offer spiritual sacrifices, acceptable to God through His Son Jesus Christ, and in this sense, fulfill the passion of Our Blessed Lord. In this sense, they have a priesthood. But their priesthood is not only in degree but in *essence* different from ours. A priest offers the sacrifice of the Cross, of Christ Him-

self, the Pure and Unspotted Victim; and in the Mass, the priest bears the person of Christ, the Supreme High Priest. None of the Faithful participate in this role of the priest.

In a Newman Club discussion, some members seemed positive that they had read that the Church approved of Mercy Killing in the 17th century. I can find no proof of this. Was it so?

No doubt the collegians have read or heard about a book recently put on the market through the press of one of America's most distinguished universities. It is *Morals and Medicine* edited at Princeton University, 1954, by Rev. Joseph Fletcher, an Episcopalian minister. Devastating criticisms have appeared in Catholic circles. The Roman review *Periodica* in December had a most complete and well-documented criticism. Father Connell of the Catholic University wrote in a similar vein in the *American Ecclesiastical Review* for January, 1955. The case of Mercy Killing comes in for a scathing denial. Father Connell writes: "another instance . . . entirely ridiculous. . . . Dr. Fletcher tells us that in the 17th century, in Brittany, an incurable sufferer could appeal to the parish priest for the Holy Stone . . . the patient received the Viaticum and the last rites and the oldest living relative raised the heavy stone above the patient's head and let it fall. How is it possible for such an absurd story to find its way into a work supposedly scholarly and scientific. . .?" That assertion with many more are made in the book with no proof adduced whatsoever; sources are misinterpreted and misunderstood. Little good can be said of the book.

Was the serpent real in the Garden of Eden or just a symbol, only in appearances?

The Biblical Commission on June 30, 1909 vouched for the divine command laid upon man to prove his obedience, and the trangression of that divine command at the instigation of the devil, under the form of a serpent, as being facts pertaining to the fundamental teachings of the Christian Religion. Most authors agree that the primary truth certainly is that the devil did tempt woman and man to commit the first sin. The Fathers commonly asserted that the devil used a real serpent. Pere Lagrange opined for just the appearances and the text of the Biblical Commission could well agree with Lagrange since it has *diabolo sub serpentis specie suasore.*

At our annual retreat, the Bishop alone says Mass for the entire group of priests on retreat with him. I understand that the Holy Father frowns upon this procedure and would have every priest on retreat celebrate Mass.

The Holy Father in a discourse given on Nov. 2, 1954 did make mention of this procedure but in another context. It seems that there are some who maintain that one Mass reverently assisted at by 100 priests is the same as 100 Masses celebrated by 100 priests.

The Pope declared that this line of reasoning is erroneous. He said that there are as many actions of Christ, the High Priest, as there are priests celebrating; and that these actions must be more acceptable to God, the Father, than the mere assistance of just as many priests at one Mass said either by a Bishop or a priest. Furthermore, the Pope permitted the one Mass for a sound reason but not for the above-cited erroneous belief. Thus, on retreat when accommodations are inadequate, it is customary for the Bishop or one priest to celebrate and for the other priests to assist at the Mass. But multiple celebration is not by-passed because of a belief, I am sure, that reverent assistance at Mass is the equivalent of multiple celebration.

Sometimes one reads of the rights of the devil on man in virtue of man's sins at the devil's instigation. May we use this term?

We must not imagine, as the ancients did, that God is the source of all good, but that there is another power, the devil, which is responsible for the evil in the world. There is no such dualism. The devil is a creature dependent every moment on God for his very life and existence. He is by no means a competitor of God. In fact, were it not for the permission of God, the devil could not dare to promote his kingdom of darkness. Man, attracted by evil, and weakened in will and intellect, places himself under the devil freely and risks to be lost forever with the devil. Even from such misfortune in His creation, God will draw good, be it only the vindication of His Justice and Goodness.

Recently I was given the following case for solution by a Catholic doctor. A young woman of 29 has kidney disease from which she will die in the near future, but an operation on the kidneys will prolong her life for a time. However, she is now pregnant and this will offset all the good of the operation because of its heavy demands on the kidneys. The doctor inquired if the uterus could be removed and the death of the fetus indirectly willed and permitted?

This is a pitiable case. The chief cause of difficulty is the diseased kidneys. Anything that will help the patient from this angle, namely, anything that will relieve the kidneys per se, such as an operation on the kidneys, is perfectly permissible. What has the womb to do with this condition per se? Nothing. Were it not filled, the womb would be of no account whatsoever in the disease or its cure. It is the pregnancy that causes the aggravation of the disease. It will be through an attack on the fetus, the getting rid of the fetus, that the cure or amelioration of the condition will be had. Thus, it is patent that this cannot be permitted. It is not the womb, but the womb filled that is the difficulty; there is nothing pathological about a filled womb in this case to justify its removal. The only cure is disposing of the fetus. This is intrinsically wrong and cannot be sanctioned.

Our Synodal decrees declare that a priest who has no 'celebret' and is not known to the rector of the church where he wishes to say Mass, may celebrate Mass once or twice but only 'privately.' This means that he could not say a parish Mass at which a good number of people would be present. Is this in accordance with the Code?

Canon 804 is substantially followed by the synodal decree cited above, with but one exception, namely, the Code does not limit the priest to a *private* Mass. The Synod is stricter than the Code. It is not contra Codicem. The Ordinary has the faculty to make a stricter law as it is not contrary to the prescriptions of the Code. Contrary is used in the sense as against the laws of the Code. In this case, it would seem that the Ordinary is within his rights.

Some pastors feel that they must have an evening Mass simply because their neighbors have one. Does not a necessity have to be present which justifies an evening Mass?

In the Instruction *Christus Dominus,* there is no question of a necessity required for the permitting of evening Mass. In fact, in the Constitution, rule VI, the days on which evening Mass may be permitted are stated in detail, and under (e) we read: "on one day of the week other than those enumerated above if the *GOOD* of special classes of persons should demand it." The general reasons alleged for the granting of this permission are in the same tenor: "the common *good* sometimes demands the saying of Mass after midday." The Instruction gives a few examples whereby circumstances make an evening Mass necessary: for workers in some industries who work their shifts even on feast days; for those categories of workers who must be on the job during the morning hours of feast days, like dock workers, etc. We must not confuse the rigor of the law as to binating with the application of the permission for evening Mass; the latter more or less hinges on the *good* of the parish being promoted. The Constitution reads: "they should take advantage of every opportunity, especially by preaching to promote *the spiritual good* for the sake of which the Sovereign Pontiff Pius XII has published the Constitution." We certainly do not approve of a pastor having an evening Mass simply because his neighbor has one unless that pastor can foresee some spiritual good accruing to his parish and parishioners from a satisfactory attendance at this Sacrifice. We must remember also that bination would be permitted if otherwise 25 people would miss Mass. (cf. Vermeersch Creusen II, n. 78). We could well take this as a norm for justifying the use of the permission for evening Mass.

When a ciborium is consecrated at Mass, should it be veiled immediately once the consecration is over?

It is generally accepted that a consecrated ciborium should be veiled.

I am morally certain that all my parishioners could attend a morning Mass if they made the required effort. It is true that the evening Mass has increased attendance on Sunday. However, I still think that with some urging these same new-comers could attend the Masses in the morning. Am I right in having an Evening Mass?

We must strike a comparison with the faculty of binating. This faculty is granted and is used for the convenience of the faithful. In almost any parish the faithful could be crowded into a Mass or two less, but people have their particular reasons for going to such and such a Mass and otherwise would miss Mass if this convenience were denied them. It seems in this case the same is true. Mass attendance increased with the evening Mass and this alone indicates that a need is being met. It may be a fictitious need but we must figure *need* on the people's terms rather than on our own scale of spirituality and outlook.

Is it correct that the nuptial blessing 'intra Missam' may be given entirely in English with the Ordinary's permission if the 'New Ritual' is used?

The Ordinary must prescribe the use of the *New Ritual* before it becomes licit for a pastor to use it in his parish. According to the foreword of the *Ritual* and the release to publicity media, it is stated that: "where the priest administering the sacrament or giving the blessing may use English instead of Latin, the English text is run beside the Latin in a parallel column. Where, on the other hand, the Latin must be employed, the English translation is run separately in italics at the foot of the page." The blessing *intra Missam*, according to this rule, may be said entirely in English. This seems to be the general interpretation since another clerical magazine recently declared: "the all-English-during-the-Mass-Nuptial Blessing is really revolutionary."

In our parish the children have the Missa Recitata, and they say with the priest the Epistle, the Gospel, the prayer for the offering of the chalice, the Lavabo, the Sanctus, the Pater Noster and the Agnus Dei. Some have made the remark that they are over-stepping the rules in regard to the Missa Recitata.

It has been decreed that the faithful, with the permission of the Ordinary, may have the Missa Recitata, and may recite aloud only the parts of the Mass which are usually sung by the choir at High Mass. (S. C. R., Nov. 30, 1935). The same Congregation expressly forbade them to recite any part of the Mass which is in the Canon and any prescribed to be said by the priest "secreto." (Aug. 4, 1922).

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

TEACHING CHARITY

St. John the Apostle toward the end of his life repeated over and over the exhortation to his people that they should have charity. And well might he do that, for there is no doubt about it that if our people have true charity in their hearts, there is little more that need be inculcated. We all look for short cuts, we all wish we could strike upon some over-all formula for success. There is such a formula in charity. Whatever difficulties there are among our people are largely due to a lack of considerateness, to a fundamental lack of charity. The reason why married people do not get along, is because they are not practicing Christian charity. The reason why parents have trouble with their teen-age sons and daughters is largely because they have not trained them in a spirit of parental love. Lack of real kindness and understanding on the part of the parents engenders a lack of loving response on the part of the children. Parents who live charity in their own lives pass on a surprising amount of this spirit of charity to their children. The husband who drinks and stays out late is often led to his dissipation by a nagging, uncharitable wife. The thoughtless husband, who knows no real charity for his wife, occasions in her a coldness that can only breed trouble. The grafting politician, the dishonest business man, the loafing worker, are all people who lack charity for their fellow men. Charity would cure all this. We priests can all copy St. John's constant urging of charity. If our people are charitable, all else follows. Even church support follows logically from a charitable heart. We can make our work much easier, and our ministry much more effective, if we but teach our people the meaning of charity, and in ingenious ways get them to practice charity. Charity is the short cut to real Christian living.

REST MEANS BETTER WORK

One cannot work at full efficiency if one is starved for sleep. While you sometimes hear of extraordinary persons who can get by with only a few hours of sleep, the ordinary person needs his seven or eight hours, and it is useless to try to cheat nature on her demands for rest. Many priests are completely truthful when they say that they cannot make a morning meditation. They cannot do so considering that in the morning they are so tired and drowsy that they cannot possibly get down to anything like even the mild concentration needed for meditation. If they were rested and refreshed, it would be a different matter. We all marvel how nuns can live their strenuous day. We might feel that we would collapse under their crowded routine. Apart from the grace of God and their genuine generosity in God's service, what makes their life

possible is their ample time for rest. Although they rise early, they likewise retire early, and in between retiring and rising they get a good, uninterrupted sleep. When they rise in the morning they have been fortified by a full night's sleep. The demands made on a priest in parish work do not always allow, well, seldom allow, a long night's uninterrupted rest. Yet there is no denying it, a priest struggling along with insufficient rest to recuperate his powers is not the most efficient priest. Taking time out for sufficient rest is not a luxury but a necessity. If God made rest one of the demands of the human body, then we are doing the will of God when we rest. Cutting down on rest can be an heroic sort of penance, and there is precedent for it in the lives of the saints. As penance it is commendable. There is another loss of sleep that is neither virtuous nor commendable. Some rest too much. Some do not rest enough. In between is the ideal: *in medio stat virtus.*

SERMONS THAT WORK

One priest made the statement that a good sermon contains at least two stories. There is no doubt about it, that stories make for interest, and make it possible for the hearers to remember the sermon. It is a good plan to open a sermon or have one in the early part—to secure interest. Then later in the sermon, a story can be used effectively as a further illustration. No matter how solid a sermon may be doctrinally, no matter how logical and well prepared, it will probably not be understood or remembered unless it is humanized by stories. We can presume that many of our hearers will out of loyalty and a sense of obligation make effort to understand our sermons. They will want to get something out of the sermons we preach. Even if our sermons are not interesting, many people will force themselves to listen to us out of a sense of obligation. With all their good will, they will not be able to remember our sermons. If we illustrate our sermons by apt stories, they cannot keep from remembering them. Ordinarily we do not want people to forget our sermons as soon as they are given. Usually we want them to carry something away to act upon later on. For this they have to remember what we have said. They will remember the stories. The stories will act as a vehicle to convey the message we want remembered too. Sermons that work are sermons that are remembered. Sermons that are remembered are those that are made human by stories for illustration and interest. In fact, a good story found in the course of one's reading or conversation can be used as the nucleus of a good sermon. Sermons with stories are the sermons that work.

T. C. Siekmann

MANUSCRIPTS WANTED

While we continue to commission appropriately chosen subjects from qualified clerical writers, we wish to remind you that original contributions are always welcome for publication in these pages. We pay rather well for manuscripts.

BOOK-REVIEW Selections

PERSONALITY AND MENTAL HEALTH, by James E. Royce, S.J. Bruce. 352 pp. $3.50.

For sometime, the problem of mental health is getting a good deal of attention, both by professional people and the general public. Its great importance is reflected in the fact that Congress passed a National Mental Health Act in 1946 and the Governor's Conference has dealt with it since 1949, and last year many of the States provided a budget of many millions of dollars for the care of the mentally ill. This includes not only better buildings and better trained staff, but also research into new methods of treatments by drugs and other therapies, such as environmental, spiritual ministration, and occupation.

Father Royce's work is of great merit for it presents a wonderful synthesis of Catholic dogma, Christian philosophy and latest fruits of scientific research and professional practice. This is all exquisitely integrated and gives a refreshing impression both by its organization and judicious selection of material. Obviously, there is extensive literature both on mental health and personality, but unfortunately, a good deal of it is out-dated and at times heavy reading, and again, too specialized. Father Royce's work is a landmark, as was the case with the books of Thomas Verner Moore, **Driving Forces of Human Nature** and Rudolph Allers on **Character.** By uniting the two titles, **Mental Health and Personality** into one work, there is achieved a bigger synthesis and everything moves on a functional level. It would be almost impossible for anyone but an experienced teacher and lecturer to write such a work bringing into it the best from the vast field of material and the newest from intensive and extensive research, such as is going on in Psychiatry and Psychology today.

In Part Two, **The Structure of Personality,** we see the old classical definitions in a new up-to-date dress and interpretation, such as basic needs and drives compared to the scholastic natural appetite and very apt diagrams to illustrate the ideas. Remarkable also, are the many definitions and the part on the structure of personality in Chapter Four which brings up an integrated and well organized material from recent research.

The Part III deals with **The Development of Personality** in three Chapters which are BASIC DEVELOPMENT FACTORS, VARIOUS LIFE STAGES, and THE SCHOOL YEARS. This is another sample of Father Royce's ingenious treatment and well arranged sequence of sub-headings.

In Part IV dealing with **The Management of Personality,** we observe the new approach to some of the long established ideas in personality and character study. The four Chapters of this part deal with The Art of Self-Management, Maladjustment: Conflicts and Repression, Tricks of the Mind, Some Common Personality Problems. In the focus areas are Control of Actions, Control of Ideas, Control of Emotion, and Control of Habits. In the following Chapter of Maladjustment:

Conflicts and Repression, the author introduces a number of the recent techniques in solving the various problems of maladjustment, conflicts and repression. Likewise, a number of age old problems such as fear, glory, anxiety, sex, alcoholism, scruples, and false conscience are treated both on the level of well established facts and latest psychological research.

Part V is a wonderful handbook for understanding and for treating the **Disorders of Personality.** In the Chapter of Psychopathology, these disorders are clearly explained and defined. The Causes of Mental Disorders are treated in separate Chapters and also the PREVENTION OF MENTAL DISORDER forms a separate Chapter. The last Chapter of the book deals with THE CARE AND TREATMENT OF MENTAL DISORDERS. Of a great importance and usefulness to those in care of souls is the Chapter on PREVENTION OF MENTAL DISORDER on which the part that religion plays is well treated, especially the blessing of Confession is well brought out and other spiritual ministrations and practices are given the proper evaluation. It would be very useful to all in the care of souls to have this volume for better understanding. While mental health is not a principle objective of religion, it is indeed a wonderful by-product of a vigorous religious life. Another valuable point in Part V are the platitudes for mental health, the last one of which is, "There is no substitute for peace of conscience." Page 282. Thus, the arrangement of the material of the book begins with the study of personality and closes with instruction on treatment of mental disorders and achieving mental health.

In conclusion, PERSONALITY AND MENTAL HEALTH of Father Royce is a wonderful handbook for the directors of spiritual formation and of religious perfection as well as a book to be enjoyed by an average reader or a text book for classroom use. It may be very satisfactorily included in a series of the recent books by Catholic authors dealing with various vital points of personality development. We have in mind such books as ETERNAL PURPOSE by Philipon, SEEDS OF CONTEMPLATION by Merton, TO GOVERN IS TO LOVE by Ronsin, and LEND ME YOUR HANDS by Meyer. To these books, we would like to apply the phrase "Psychologized approach." **Ernest Fizka, O.S.B.**

THE PRIEST IN THE WORLD, by Rev. Josef Sellmair. Newman. 235 pp. $3.25.

Every one of us must be "in the world." But Christ prays that we are never "of it." This is especially true of His priests, and in particular His diocesan priests. Their vocation is not an easy one. It calls for much prayer, much prudence, and yet much personableness. Father Sellmair understands all of this well. He writes from years of experience as a diocesan priest. But the ideas he gives us in these interesting, practical pages are ideas that all adults will find helpful. Father Sellmair tries to show how the priest's humanity is the basis for his sanctity. He stresses the "human-ness" of priests.

Each one of the ten chapters could well be a book in itself, not in its length, but in its content. Chapters like "Tension between Priest and Man," "The World of the Priest," "The Priest and Women," and "The Priest in the World" will be worth your prayerful thought and thoughtful prayer. Through it all, you'll see the author's recurring theme that "man" within the priest is not something that must be overcome, but something

that must be purified. Only this purified humanity in a priest is able to understand the weakness and to raise up the all too human in others. This is the priest's great work. To help him prepare and to keep him prepared for this work for which Christ Himself came to earth is the ideal of this book.

If the priest and his vocation have often been an enigma to you, if you want to see the thoughts and conflicts of a priest's life, if you want a stimulus for your prayer for priests, read this book.

Gene Jakubek, S.J.

JESUS APPEALS TO THE WORLD, by Father Lorenzo Sales, I.C.M. Society of St. Paul. 224 pp. $2.50.

It is the prerogative of the Church to pass a definite judgment on this soul-piercing book, which is based on the writings of the Capuchin nun, Sister Consolata Betrone. It would be presumptuous for any person, even a priest, to judge this book, already translated into a dozen languages. Here we are concerned with something that seems too beautiful, too luminous, too tied up with the spirit, to have originated here on earth.

I realize that in saying this I have already expressed my own opinion of **Jesus Appeals to the World.** There is too much humility in Sister Consolata for her to have deceived herself and have accepted as words spoken by Our Lord what might instead be mere figments of her imagination. . . There is so much clarity and love and self-denial in the soul of this Religious that the words in which she relates the manifestations of the Beloved of her soul reflect the very brightness of heaven. It is not to be wondered at, therefore, that the Divine Spouse should have wished to make use of her for bringing His message of love to a world which loves Him so little.

Father Sales, who had been the spiritual director of Sister Consolata, has also written her biography and is the author of several other books.

M. Venturini, F.C.J.

A CATECHISM FOR CONFIRMATION, by Rev. John J. Morris. Farrell Co. 32 pp. 25c.

The parish priest, faced with the task of preparing a class for the reception of the Sacrament of Confirmation, will ask himself, "What text shall I use?" The first answer is, "The Catechism, of course." But when he opens the average Catechism he finds that the chapter on the Sacrament of Confirmation contains only three or four questions. This, as you know, is far from adequate.

A Catechism for Confirmation is the solution to the problem. Together with a consideration of the Sacrament from the aspects of minister, recipient, matter and form, and its effects, Father Morris gives a summary of the principal truths of our religion and a history of the institution of the Sacrament. The author closes his work with the ceremonies in English.

The booklet, illustrated with pictures from Fides Albums, is very well done and should prove a very valuable addition to our catechetical literature.

Rev. Patrick H. Martin

THE MYSTICAL BODY OF CHRIST, by Friedrich Jurgensmeier. Sheed & Ward. 384 pp. $5.00.

This book originally appeared in German in 1933, and is recognized as a classic of its kind. It has gone through several editions and has exercised deep influence on thousands.

In part I the Mystical Body is viewed in its Scriptural bearings. A dogmatic

presentation of the relative position and importance of Christ's Mystical Body in God's plan of salvation is then presented.

In the second and larger section the doctrine of the Mystical Body is applied to the practice of the Christian life; for example, the practice of the virtues of Christian prudence, humility, and chastity. How the Mystical Body grows in its members is discussed.

The whole treatise is developed with German thoroughness, and with unction as well as sound scholarship. It will lead to a new appreciation of what the Church of Christ is and our duties to the Mystical Body. R. P.

BOOKS RECEIVED

MAN TAKES A DRINK, by John C. Ford, S.J. Kenedy. 120 pp. $2.50.

GOD'S HERALDS, A Guide to the Prophets of Israel, by J. Chaine, translated by Brendan McGrath, O.S.B. Wagner. 236 pp. $3.95.

FATIMA, HOPE OF THE WORLD, by Joseph A. Pelletier, A. A. Washington Press. 203 pp. $3.00.

SAINT DOMINIC, SERVANT BUT FRIEND, by Sister M. Assumpta O'Hanlon, O.P. Herder. 182 pp. $3.50.

CHRISTIAN MATURITY. A Program for Escaping Mediocrity, by John Donohue, S.J. Kenedy. 214 pp. $3.50.

PRECES ANTE ET POST MISSAM, Edito Decima Quinta. Pustet. 127 pp. $4.25 (Leather bound).

WHAT THEY ASK ABOUT MARRIAGE, by Monsignor J. D. Conway. Fides. 322 pp. $3.75.

TOLERANCE AND THE CATHOLIC. A Symposium. Sheed and Ward. 199 pp. $3.50.

TENDERS OF THE FLOCK, by Leo Trese. Sheed & Ward. 190 pp. $2.50.

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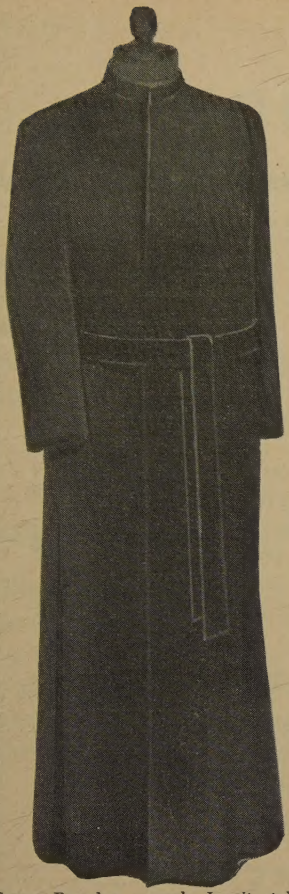
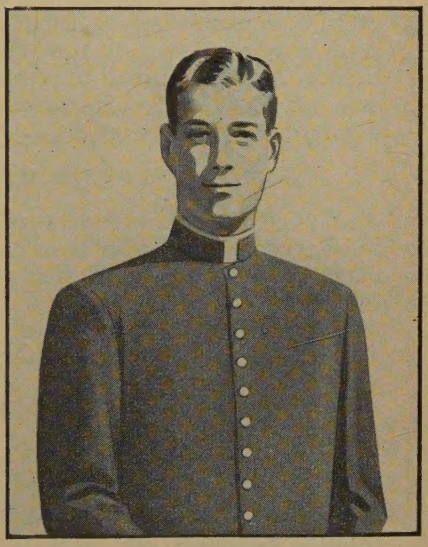


Above: Regular cassock, Jesuit style.
At right: Standard Roman cassock.



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